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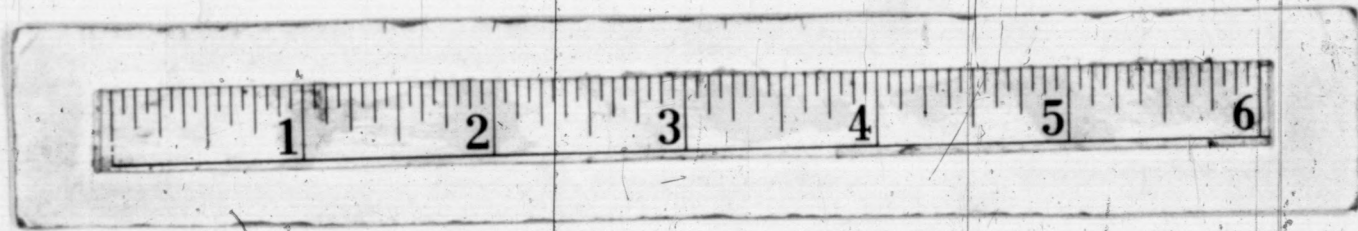
SOUTHERN BAPTIST CONVENTION

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THE
BAPTIST RECORD
MISSISSIPPI

1911

PUB. NO. 250



THE BAPTIST RECORD.

OLD SERIES VOL. XXXV.

JACKSON, MISSISSIPPI, JANUARY, 1911 NEW SERIES VOL. XIII, NO. 1.

RING OUT THE OLD YEAR.

Ring out, with bells, to the wild sky,
The flying cloud, the frosty light.
The year is dying in the night—
Ring out, wild bells, and let him die.

Ring out the old, ring in the new;
Ring, happy bells across the snow.
The year is going; let him go—
Ring out the false, ring in the true.

Ring out the grief that saps the mind
For those that here we see no more;
Ring out the feud of rich and poor;
Ring in redress to all mankind.

Ring out a slowly dying cause
And ancient forms of party strife;
Ring in the nobler modes of life,
With sweeter manners, purer laws.

Ring out the want, the care, the sin
The faithless coldness of the times;
Ring out, ring out, my mournful rhymes,
But ring the fuller minstrel in.

Ring out false pride in place and blood,
The civic slander and the spite;
Ring in the love of truth and right;
Ring in the common love of good.

Ring out old shapes of foul disease;
Ring out the narrowing lust of gold;
Ring out the thousand wars of old;
Ring in the thousand years of peace.

Ring in the valiant man and free,
The larger heart, the kinder hand;
Ring out the darkness of the land;
Ring in the Christ that is to be.

ECHOES FROM THE FAR-OFF HARVEST FIELDS.

No doubt the readers of the Record will be interested in the words of cheer which come from our foreign missionaries. It is wonderful to see how brave and how happy they are. Surely to them is fulfilled the promise of the Master—"Lo, I am with you always."

Rev. C. C. Marriott, one of the new workers, writes from Yangchow, China:

"I am so glad that I am here. It is a wonderful privilege. Drs. Evans and Taylor are doing a great work. I never saw two men as busy as they are. The women also are exceedingly busy. The work so far as I have seen it, is progressing most marvelously.

"I think we have a most delightful company of co-workers in this station. We were detained in Shanghai for a Mission Meeting. It was a great thing for us to see

the way they do things over here. We met all of the missionaries of Central China. They are a most lovable band of men and women. I do not think we could be better satisfied anywhere than we are here."

Miss Annie Sandlin, who has been in South China only one year, tells of a ten days' country trip, in which she accompanied Mr. and Mrs. Roach. She says:

"Though I have been in the country only a short time, and could understand very little, I could see how the great crowds listened. Many of them seemed to be hungering and thirsting for righteousness. The apparent need is appalling, but the opportunities are glorious. I shall not cease to thank God that He has brought me to this people—a wonderful people for whom Christ died and they know it not."

Rev. J. J. Oliveira, writing from Para, Brazil, the last of October, says:

"You will rejoice to know that the Lord has been pleased to bestow great blessings upon us here. Yesterday I baptized in the great Amazon River seven converts. Six were men and the seventh was my dear mother, for whom I have prayed for twelve years. There are seven more to be baptized next Sunday. I am having converts at almost every service. The baptizing scene was witnessed by hundreds of people who had never seen the gospel preached in that way before. Many of them came to hear the gospel at night."

Mrs. F. N. Sanders sends from Mexico the following note of cheer:

"This is just to tell you that our Father has blessed us most wonderfully in these last few days. In the midst of confusion and threats of all kinds against Americans, we have not suffered damage or disturbance of any kind. We have had a most profitable series of meetings which resulted in the baptism of ten—five of whom were from our school."

From the far-away interior of China from the ancient city Kaifeng, comes good news. Rev. W. Eugene Sallee has been assisted in a series of meetings by Rev. D. W. Herring. He says:

"Our chapel has been filled every night with earnest listeners. We have been pleased to note that fully half of the audience have been regular in their attendance. As a result of our two years' work here, twenty-two have asked definitely for baptism, and have been examined by a committee of two missionaries, and one native evangelist. One has already been baptized, and we hope to baptize six to-morrow morning, Sunday, Oc-

tober 23d. These are the first fruits of our work here in Kaifeng. With what joy and thanksgiving, and yet with what fear and trembling do we commend them to the Lord, who alone can keep them from falling. We plead with our fellow laborers in America that intercession may be made by many in their behalf.

In view of the many exceedingly urgent appeals for help from all the fields, and because of the opening of the New Year when home and foreign missions are to have the right of way in all the States, the forces of our Foreign Mission Board are planning to press the campaign with great vigor. There is absolute necessity for divine blessing and power and the Board will hold a prayer meeting in the Mission Rooms at 12 every day during the first week in the New Year. The Board asks that all the brethren join with them in much prayer. The tasks before us are tremendous. While the receipts up to date are somewhat larger than they were at this time last year, still it is necessary to raise \$450,000 during the first four months of 1911 if the mark of \$600,000 set by the Convention is to be reached. Here is a task worthy of our great people, but by God's help they will accomplish it in a worthy way.

ITTA BENA.

I arrived at Itta Bena a little after dark on the 10th inst. My family and I were carried to some of the homes of the members of the church; quite a number met us at the depot. We were entertained by them about a week. Our home (Pastorium) was undergoing improvement. It has been remodelled and enlarged and presents a more imposing appearance.

After we moved in, the pantry was well supplied with a nice lot of good things to supply the table with wholesome food for days to come. I rather think the church will soon have me well in hand. Oh that the Lord may give us this great field for His name's sake.

Bro. J. L. Phelps follows me in Canton. May God give him great success in that field. Many of the Lord's own are there.

S. G. COOPER.

Mississippi is asked to give for Foreign Missions thirty eight thousand dollars. Eight months of the Convention year are gone, and we have given only the small sum of \$2,988.10; or only \$373.51 a month. It appears, therefore, if we reach the mark that we have set for ourselves, we shall have to raise \$8,753.00 a month for the four months that remain of the Southern Baptist Convention year.

News in the Circle

MARTIN BALL.

Rev. J. R. G. Hewlett has moved on the field at Eupora and begun labor with that excellent church.

The church at Camden, Ark., has secured the services, as pastor, of Rev. R. L. Motley, of Salisbury, N. C.

Evangelist T. O. Reese, of Tennessee, has been secured as one of the Home Board Evangelists. He begins labor January 1.

Pastor R. J. Dogan, of Roanoke, Va., has recently closed a very successful meeting at Covington, Va. Thirty-one additions—29 by baptism.

Rev. T. W. O'Kelley, of St. Joseph, Mo., has accepted a call to the pastorate of the First Church, Raleigh, N. C., and begins work January 1.

Pastor C. Lewis Fowler, of Clinton, Mo., has been elected President of the Lexington College for Women, at Lexington, Mo. It is quite probable that he will accept.

Pastor M. E. Dodd, of the First Church, Paducah, Ky., has been called to the 22nd and Walnut Street Church, Louisville, and it is confidently expected he will accept.

Dr. J. W. Millard, who was formerly pastor of the Ponce de Leon Church, Atlanta, has been secured to supply for the Grant Park Church, Atlanta, till a pastor can be secured.

Rev. T. C. Mahan has served the church at Lancaster, Texas, for three years, and his work has been very fruitful, but he accepts the urgent call to Naehgdoches, beginning January 1.

Rev. J. L. Phelps preaches his first sermon as pastor at Canton next Sunday. The church was heartily unanimous in calling him, and the work presents a splendid opportunity for advancement.

Field Secretary Arthur Flake has spent several days with his numerous friends in Winona. He lectured twice each day on some phase of Sunday School work. The whole Sunday School and church gave him a hearty welcome.

Rev. J. T. Bowden, who has been pastor at New Liberty, Ky., for the past year, has been elected State Secretary of the B. Y. P. U. of Kentucky. He begins work January 1.

Last week a religious census of the population of Winona was taken and it was shown that the people who were Baptists lacked just a few numbering more than all the other denominations in the town.

Mrs. J. B. Gambrell, who has been quite sick for some time in the sanitarium, Dallas, Texas, is gradually improving. Her many friends are praying for her speedy recovery.

Dr. George H. Crutcher, a Home Board Evangelist, will go to New Mexico in January, to look after some of the interests of the Home Board. He will remain several months.

Rev. D. D. Munro enters the pastorate of the Calvary Church, Kansas City, Mo., the first Sunday in January. He is a Scotchman and said to be a strong man. The Calvary Church has been without a pastor since Dr. F. C. McConnell went to Waco, Texas.

The Louisville Baptist Ministers' Conference passed beautiful resolutions concerning the life and work of Dr. J. M. Weaver, pastor of the Chestnut Street Church, Louisville. He had just celebrated his 78th birthday and has been pastor of Chestnut Street Church over 30 years.

The church at Winona, which this writer serves, very liberally remembered the pastor during the holidays. Many good things to eat were sent in and valuable gifts for the home were presented. No other pastor serves a better people. The pastor enters his seventh year.

SOME REFLECTIONS.

As the New Year is now so nearly upon us, I wish to say that the outgoing one has been a year of many evidences of the forbearance of a loving Savior in that He has blessed us with temporal things and many opportunities for spiritual growth.

Some few weeks past, our dear Brother Jake Ousley was ordained to the full work of the ministry. Bros. Hailey, of Amory, and L. E. Barton, together with our pastor, J. P. Harrington, composed the examining board. Bro. L. B. Cole was ordained as Deacon, and he is a brother, I think, of great promise in this new relation.

In the past fifteen years this makes the fifth member of Aberdeen Baptist Church ordained to the full work of the ministry, and from a human standpoint it looks as if they were truly called of God. Their names are: R. W. Hooker, missionary in Mexico; J. R. Curry, Tuskegee, Ala.; Dr. C. C. Coleman, of Abilene, Tex.; W. H. Morgan, of Shaw, Miss., and Jake Ousley, of Aberdeen, Miss. We are proud of them, and may we so hold up the cause of the blessed Jesus that they may be proud of us. We are now in the beginning of a protracted meeting, with Bro. J. B. Lawrence, of New Orleans, to be with us after Sunday next. May the power of the Holy Spirit work wonders in our midst, and all the glory shall be His.

A. J. BROWN.

CHRISTMAS REFLECTIONS.

It was a beautiful day. It was Sunday. We had worship. Our congregation was not as large as usual; I sought the reason. There were good reasons why the congregation should have been larger. It was Christmas and Sunday. It was the celebration of Christ's birth and resurrection. I think the reason lay in the fact that we are not in the habit of worshipping on that day. It is looked upon as a day of festivity instead of

holy contemplation and spiritual uplift. I believe every Christmas should be a day of worship, on whatever day it may come.

It is certainly very unbecoming to celebrate the Savior's birth by drinking and revelry. It is certainly inconsistent for a Christian to do that which has done more to retard Christianity than everything else. Strong drink fastens sin on the race. Jesus came to remove sin. I long to see a sentiment created that will do away with the Christmas jug and egg-nog. We are making commendable progress. I notice that there has been less crime in Memphis and Atlanta, and also in Jackson, than formerly. The anti-whiskey sentiment is growing. I made from my pulpit and privately a hard fight against Christmas drinking. I think good results were obtained. I saw fewer drunken men than during any former Christmas.

We had a delightful service. The Sunday School was turned over to the children. Mrs. Hogan and Miss Walker had arranged a program which in execution was faultless. It was a joyous occasion and highly complimented. Our Sunday School makes regular monthly contributions to the Orphanage. We will probably average \$20 per month for this cause in cash contributions. I think in this we lead the State.

The church had a genuine surprise and Christmas gift for the pastor by giving him a substantial raise in the salary, and that, too, before the first year of the present pastorate was out. Our church took high grounds on the mission question and there is a corresponding upward move all along the line. I speak of this in the hope that some other church will be inspired by the example of this splendid church.

Make your pastor happy by a New Year gift of this kind. God bless all readers of the Record during the year 1911.

W. A. JORDAN.

Starkville, Miss., Dec. 27, 1910.

MISSIONARY OF FIVE YEARS WITH THE BATTLE SCARS OF A VETERAN.

(The readers of the Record will take special pleasure in reading this story of the experience of one of Mississippi's self-sacrificing representatives in China. Wm. H. Smith.)

When a newly arrived missionary mingles with those who have been on the field for some time, and hears them tell of former experiences, and watches them at work, the newcomer stands amazed at one great outstanding fact—namely: that when missionaries are called upon to endure all sorts of privation and hardship and to face exposure to horrible diseases, they do it in the most matter of fact way, as if it called for no special courage or devotion. The newcomer is filled with admiration and prays that he or she may be given the same "grit, grace and gumption," as Dr. Robertson would put it.

Miss Taylor's smallpox experience is a case in point. She has been in China five years and related to me what might have

been tragedy, as if it had been all comedy, and it was impossible not to laugh almost immoderately at the ridiculously funny touches that she gave to the story. But deep down under the face of it, it was an experience that tried the soul. Mrs. Hearn had asked me to tell how it happened. The case developed after direct exposure to contagion when Miss Taylor was in a state of physical exhaustion. She spent three weeks in the country, teaching the women who gathered to hear. Three weeks in the country means twenty-one days in a room crowded with ignorant and uncleanly women, who have come partly out of curiosity and partly because their souls are starved, who stay all day and as late at night as they are permitted. Besides the physical strain is the soul strain; for the missionary's soul is moved with pity and a longing to help these unseeing ones to see their Savior and realize what it means to have a Savior like ours.

At one meeting a leper and a small pox patient came to hear, but both were soon put out after being discovered, and the missionary thought no more of it—at the time.

Very serious and distracting trouble with a tooth compelled Miss Taylor, with a high fever, to rush to Chefoo, where a dentist removed that trouble, and she returned directly to her home in Tengchow. A busy week followed, filled up with examination in the girls' boarding school and planning for the next month's work, for she was compelled to be absent again.

She went to Laichowfu to the annual meeting of the whole Mission, and that meant days of discussion and planning, and evenings of work on committees.

On the return trip from Laichowfu to Tengchow, the heat was excessive. All her drinking water she was obliged to pour on a towel which she kept wrapped around her head. Once the muleteer stopped to water his animals and let them rest, and he lifted the shentze with its passenger from the backs of the mules and placed it on the ground. As Miss Taylor sat there, suffering from the hot wind that blew in upon her, she heard a child crying. Suddenly an old man appeared carrying the child, and he immediately set his charge down in the shentzi. Then Miss Taylor saw that the child was covered with dreadful sores which were bleeding. She asked in alarm if it were smallpox, and ordered the man to take the child away. He obeyed with reluctance, because the sight of the "foreign devil" had temporarily hushed the child's crying. I have been told that the Chinese have a notion that if a diseased person can communicate the disease to some one else, he himself will be free from it, but Miss Taylor does not attribute any such motive to the man.

The night following this experience was spent in a horrible Chinese inn on a kong. The next morning Miss Taylor was informed that the night before she was there, a man had died on that kong, a victim of

no telling what disease. Such is Chinese ignorance of sanitation.

The next day she reached home, utterly unfit to resist disease germs, though never dreaming that smallpox had actually fastened its fangs upon her. But in exactly nine days after she was exposed to contagion, she discovered that she had the disease.

Another prominent figure in this story was Miss Florence Jones, who was at that time in Hwanghien, but who is now our trained nurse at Pingtu. When she heard that Miss Taylor had smallpox of a virulent type, she feared that the patient could not possibly recover, but she felt that she must come and do what she could for her. So, feeling sure that neither she nor Miss Taylor had any chance of escape, she committed herself to the Great Physician, and came determined to make as good a fight as possible against the dread enemy. She and Miss Moon, both utterly, forgetful of self, fought shoulder to shoulder, and alternately did sentinel duty.

It was prayer that won the day. Those who know say the missionaries all through the Mission prayed, and one day when life hung in the balance, and the scales were tipping toward death, the girls in the boarding school abandoned books and spent the whole day in prayer. And so the brave nurses came out of the battle unscathed, and the patient came out with the honorable scars of a warfare that was part of the great fight against evil.

THE BAPTIST HOSPITAL.

The Committee is pleased to announce to the brotherhood that the Hospital in Jackson is ours. At the last convention at Greenwood, a committee was appointed to secure the Hospital in Jackson, offered by Drs. Hunter and Shands and authorized to raise the money as rapidly as possible. We found the doctors ready to make a liberal proposition and there was no trouble in arranging terms. Business men in Jackson say it is a splendid piece of property and worth many times what is costing us. More than this it is said by everyone whom I have heard speak of it, to be the best location for a hospital in the city. It is the highest point in town on North State Street, one of the most popular for residence properties, right on the car line, and the street being now paved with bitulithic.

It is already a sanatorium in successful operation, being in the hands of Miss Stamps a Baptist woman who is successful as a trained nurse, a superintendent and manager.

For twelve months the institution has been in her hands and has made good from every point of view. There has been the smallest per cent of deaths and many cases of recovery that were marvelous. Besides, she has paid all expenses and has money in the bank. She has been retained under the new management. Drs. Hunter and Shands have conveyed the property to the Baptists of Mississippi with a good and clear title and no strings to it. It is ours. We are simply to see that it runs for ten years

without stopping, pay them \$5,186.65 and eventually make it a twenty-five thousand dollar piece of property, which things we move forward to do.

Governor Longino who gave his legal services to the committee, without charge, says that it is an exceedingly valuable piece of property and showed his faith in the hospital by taking a member of his family there for treatment.

Our Brother T. J. Bailey took his daughter there for an operation, and he speaks in unqualified praise of the attention given there.

The pastor of the First Baptist church is a frequent visitor there, and says it is one of the best managed hospitals he knows anything about.

The Baptist churches of Jackson have all by a unanimous vote endorsed the move to secure it, and will help in financing it.

We have had no trouble in borrowing the money to pay the amount asked of us and are now putting agents in the field to collect the money and make some additions immediately demanded.

We are carrying out the will of the Convention and many brethren have said that they are ready to give to secure the hospital. It is ours and we want the money right now. Send it to T. J. Bailey, Treasurer, or give it to the agents for they are coming all whom they can reach.

P. I. LIPSEY.

COLLEGE TIDINGS.

Yes, sir; of course we made it! We started out to make it. The college president had to cash notes for a lot of the brethren by giving his personal check for \$940.00. But the brethren whose notes he cashed are sending in their checks and nearly half of the amount is already in hand. Fail! No, sir! Of course we did not fail, Mississippi Baptists have quit failing. They don't propose to fail any more.

We are entitled now to the last payment from the General Education Board amounting to \$5,353.00. We are also entitled to Mr. Carnegie's second payment of ten thousand dollars.

Thank God! The future is bright. Let us turn our eyes toward the rising sun.

Yours for big things,

W. T. LOWREY.

Clinton, Miss., Jan. 3, 1911.

INDIANOLA.

Evangelist T. T. Martin and his helpers led us in a three weeks' campaign, which greatly solidified the work here. Bro. Martin is a great preacher, marvellous in force and clearness on the plan of salvation. Thirteen were baptized, one being Singer Schofield, brother of Rev. Martin's noted singer, who came to us a Methodist. Brother Schofield enters the work with us here, and can be secured by the brethren for meeting work—and will render able service as singer and personal worker.

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CONCERNING OUR WORK.

It is worth while for Baptists occasionally to reassure themselves that they are free, so far as other men are concerned; but this fact must always be paired with another fact just as important as it is, and for practical purposes more so. It is all-important that all of God's dear children bear in mind Paul's admonition, "But take heed, lest by any means this liberty of yours become a stumbling block to them that are weak," and "for brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh." No man can impose a task upon any other man. Men in God's kingdom are equal as to rights and authority. After enjoining some practical duties upon the eldership, Peter says: "Neither as being lords over God's heritage but being examples to the flock." The book is very clear on the question of equal rights and authority among the people of God. While none is over another, yet the great privilege of co-operation is open to all. We presume that none could be found who would deny that the principle of co-operation is Scriptural. We quote one passage of the Scriptures as the foundation and the authority for co-operation among the Christians: "For we are laborers together with God." It is entirely Scriptural, as well as wise, for

just as many of God's people as chose to do so, to step upon the platform, agree upon a policy and unite their efforts for the accomplishment of any work that lies near to their hearts. Also, it is perfectly Scriptural for a number of men who have the opportunity or disposition, or both, to look further into a situation and to get a brighter vision than the mass of God's children, to undertake to enlighten and enlist their brethren, by suggesting the advantages and the methods of co-operation. If the thing to be done and the method of doing it commend themselves to the great body of Christians, so that all see alike, why should this great body of the Lord's servants have heaped upon them the gibes and the jeers of other brethren who see fit to do their work in a different way. Why should our secretaries, boards, and the other brethren, who have been entrusted with positions of large labors and responsibilities be misrepresented and continually annoyed by men who claim to believe, as we do but think it best to do what they do in a different way.

We now come to the main thing we started out to say.

Our brethren whom we do not hesitate to designate as leaders, have lifted up their eyes and looked upon the fields, and, in view of the appalling destitution and of our ability to do large things, have suggested amounts for the various objects that we foster that they are sure we can reach, if all will take a reasonable part. Our Convention Board needs and believes we are able to give thirty thousand dollars for State Missions; the Home Board needs and believes that we are able to give thirty-two thousand dollars for Home Missions; and the Foreign Mission Board needs and believes that we are able to give for Foreign Missions thirty-eight thousand dollars. These three items aggregate one hundred thousand dollars for Missions. This impresses us as being a most reasonable figure. We now have more than one hundred and fifty thousand white Baptists in Mississippi, who, in order to raise one hundred thousand dollars for all missions, would have to give on an average of 66 cents apiece. If we could reach our people generally, and they would give only moderately, we could easily raise one million dollars for missions and at the same time enlarge our Home Work greatly.

If we could induce our people to read good things, beginning with the Bible, we should have a more alert and a more efficient people. Solomon said long ago, "A man of knowledge increaseth strength." And Hosea said: "My people are destroyed for a lack of knowledge." We are sure that one of the large problems before the pastors and the leaders of our people is the enlightenment of the masses. A fuller and a more accurate knowledge of the conditions would quicken the moral sense, and spur us on to greater efforts in the dissemination of the truth, which makes man free. Can we, in any way, enlist our people more generally in the reading of our papers? A knowledge of the facts in the situation would very nearly solve the problem. Can we induce

our people to inform themselves? Should not all of us concern ourselves about this question?

A TRIP TO THE GULF COAST.

Mrs. Bailey and the editor, in company with their son-in-law and daughter, Mr. and Mrs. J. P. Tull, made a trip to the coast last week which proved quite pleasant and restful. Making Gulfport our headquarters, we visited several other places of interest, taking in the quaint old city of Biloxi reputed to be the oldest in the State, having been settled by French in 1699. Here we met pastor D. W. Bosdell of the First church. He has done a good work since his going and is full of hope for the future and believes in his city. We had the pleasure also, of meeting the gentle and lovable O. D. Bowen, who is the pastor at Handsboro and much in love with his work. He has planned to have some unoccupied Sundays this year, partly for rest, but as we gathered, mostly for preaching here and there in destitute places. We had the pleasure, also, of a few hours with our old long-time friend and brother, Rev. J. L. Finley, who bears in his body the marks of the Civil War, having lost an arm in the conflict. He is laboring now faithfully to catch and to execute the orders of the Captain of our salvation. He is still a resident of Gulfport, but his work is all higher up inland, mainly along the G. & S. I. Railroad. It was also a pleasure for us to spend an hour in the hospitable home of our esteemed brother, Dr. W. C. Grace and his estimable wife, who withheld no courtesy from us. The vicissitudes through which Gulfport has been passing financially, incident to the panic three years ago, and the unsettled feeling now caused by the recent death of young Mr. Jones, who was First Vice-President and actual manager of the G. & S. I. Railway, put our Baptist brethren in a dilemma as to their cherished purpose to rebuild their church house. But whether they build a new and larger church house or not, the Convention appointed to meet there in November will in no way be embarrassed as the very accessible and commodious City Hall will be at its disposal. We incidentally met up with brother J. E. Barnett, of Clarksdale en route to Moss Point upon an invitation of the church there to visit them. We heard good things of Brother B. L. Mitchell, of Long Beach. The outlook on the coast is hopeful.

Rev. W. E. Fendley, of Meridian, has been called to the pastorate of the First Baptist church, Bay City, Mich. This is the second time they have called him. He is undecided.

Blue Mountain College Vacancies.

Our Second half session will open on Monday, January the 23rd 1911, and a few young ladies who engage in advance can get places with us at that time. Write for full information.

LOWREY & BERRY, Proprietors.
Blue Mountain, Miss., Dec. 31st, 1910.

Well Bestowed Praise.

The Baptist Record, it will be recalled had occasion to praise the charge of W. A. Henry to the Hinds County grand jury when Circuit Court convened here some weeks ago. The earnest and able charge conjoined to Judge Henry's earnest and capable antecedents we thought justified fully the praise bestowed. The result of the term of court that closed last Saturday more than justifies what the Record then said in commendation of that learned, courageous and upright judge.

One hundred and ninety-two indictments were found by the grand jury as a result of that charge, and most of these indictments were for the unlawful sale of intoxicants.

We understand that the most of these cases necessarily went over and will be tried at the next criminal term of court.

Twenty-five persons were convicted for the sale of liquors, and so thoroughly did the atmosphere of law and order permeate the temple of justice that there was not an acquittal for the sale of liquors and in only two instances were there hung juries and in these instances a majority of the petit jurors voted for the conviction. Upwards of six thousand dollars were assessed in fines against those who had violated the prohibition laws.

Twenty-four persons were sent to the penitentiary for various crimes.

The prosecuting officials had their evidence in hand and deserve praise along with the Judge for the splendid moral results of this remarkable term of the Hinds County Circuit Court.

The Baptist Record esteems it not only a duty but a pleasure to commend public officials where they deserve it, just as it would deem it a duty to condemn them where they fail or neglect to live up to their sworn obligations.

"BAPTIST RECORD DAY."

This does not mean any particular day, but a day. The third Sunday in January was designated as preferable. The earliest day possible is the most desirable, but it was thought by the Convention that pastors could hardly get ready earlier than the third Sunday in January. We have special coin envelopes, for use on "Baptist Record Day," and will be glad to send any pastor as many as he thinks he could profitably use. They are designed to be distributed in the congregation, or to be given out privately by a committee to raise subscriptions. Also, we will be glad to send a list of our subscribers at any postoffice, showing date to which each is paid. Some have spoken to us upon casual meetings, saying they would need some of the envelopes. As we made no note of such requests, and do not remember, we beg that all who need envelopes, whether they have spoken to us or not, will write us the number needed, and the lists needed, and both will go forth immediately.

TO OUR SUBSCRIBERS.

We repeat what we have announced that The Baptist Record has no traveling representative. Therefore, those whose time has expired, will confer a favor on the paper by making remittances, not waiting to receive a statement from us. While the amount due by each one is small and doubtless could be easily raised the aggregate of these little amounts would mean much to us. So let no one wait. In view of the fact that we purpose spending in the improvement of the paper during his year at least \$1,500 more than we have been spending, we would greatly appreciate it if every subscriber will exert himself to induce his neighbor to renew or subscribe.

Also, since we have many hundred subscribers who could easily advance two or three years' subscription to enable us to make the contemplated improvement, we would greatly appreciate such generosity and timely helpfulness in our effort to serve our denomination in the State.

CLIPPINGS AND COMMENTS.

"The law was given by Moses, but grace and truth came by Jesus Christ."—John 1:17. The law says, "do and be saved." Grace says, "believe and be saved." The law says, do, live and grace says, live and do. The law says, "The soul that sinneth it shall die."—Ezek. 18:4. Grace says, "Deliver him from going down to the pit: I have found a ransom."—Job 33:24.

The law says, "Cursed is everyone that continueth not in all things which are written in the book of the law to do them."—Gal. 3:10. Grace, speaking only of believers, says, "Christ has redeemed us from the curse of the law, being made a curse for us."—Gal. 3:13. J. H. BROOKES.

These terse statements show in striking contrast, the difference between law and grace. There are only two ways by which men hope to be saved. One is by law; the other is by grace. Those who are traveling the law route will never reach Heaven. Those who are preaching the law route are leading men to hell. Paul says in Gal. 3:21, "If there had been a law given that could have given life, verily, righteousness would have been by the law." All that the law can do toward the sinner's salvation is to show him his guilty, lost condition. The law diagnoses the case, locates the trouble and shows the sinner how sick he is, but is in no sense the remedy. "By the law is the knowledge of sin."—Pro. 3:20. The law does not even help to save.

"Christ must be either a whole Savior or no Savior at all. The moment a man says, 'except ye be this or that ye cannot be saved,' he totally subverts Christianity, for in Christianity I find God coming down to me just as I am, a lost, guilty, self-destroyed sinner; and coming moreover with a full remission of ALL my sins, and a full salvation

from my lost estate, all perfectly wrought by Himself on the Cross. Hence, therefore, a man who tells me, 'you must be so and so in order to be saved,' robs the cross of all its glory, and robs me of all my peace. If salvation depends upon our being or doing ought we shall inevitably be lost. The peace of the gospel does not repose in part on Christ's work, and in part on man's work; it reposes wholly on Christ's work, because that work is perfect—perfect forever; and it renders all who put their trust in it as perfect as itself. It cannot be half grace and half law. The two covenants are perfectly distinct. It cannot be half Sarah and half Hagar. It must be either one or the other. If it be Hagar, God has nothing to do with it; and if it be Sarah man has nothing to do with it. McINTOSH.

Every false religion, every unscriptural hope of Heaven, makes man's salvation depend, in whole or in part, upon something he has done, is doing, or expects to do.

"When He from His lofty throne,
Stooped to do and die,
Everything was fully done,
Hearken to the cry.

"It is finished!" yes indeed,
Finished every jot,
Sinner, this is all you need,
Tell me, is it not?

"Till to Jesus' work you cling,
By a simple faith,
Doing is a deadly thing,
Doing ends in death.

"Cast your deadly doing down;
Down at Jesus' feet,
Stand in Him, in Him, alone,
Gloriously complete.

"When you know that you are saved,
Trusting in the blood,
You will live to Him who died,
Yielded up to God.

"Gratitude is all our life,
Merits none have we,
Filthy rags are righteousness,
Christ alone our plea."

J. E. THIGPEN.

Flora, Miss., Dec. 15th, 1910.

Griffith Memorial Church still refuses to accept the resignation of their pastor, G. W. Riley. On December 11th, the pastor tendered his resignation to the church to accept a call to Houston, but the church voted unanimously against accepting the resignation. At the night service, a pulpit committee was appointed. The committee made report last Sunday, unanimously recommending the "recalling of Rev. G. W. Riley, the present pastor," which was unanimously adopted by the church. It is hoped by his numerous friends in Jackson that he may yet see his way to remain in the city.

Sunday School Lesson

To Be Studied With Open Bible

Jeroboam makes Idols for Israel to Worship.

Lesson 2 Jan. 8th.

From the Advanced Quarterly of the Southern Baptist Convention.

LESSON EXPLANATIONS.

1. Jeroboam sets up the golden calves (25-33).

Jeroboam Built Shehem. Shehem was in the land of Ephraim, of which tribe Jeroboam was a member. The new king had strengthened it and made it the center of his kingdom. It was a position hard to be defended, but in the center of a rich country. **Built Penuel.** This was in Gilead on the east of the Jordan. It was necessary to have a fortress on that side of the river, as it was a part of the nation of Israel. **Jeroboam said in his heart.** His religious innovation came from his own suggestion; he had no counsellors save himself. It was purely worldly wisdom without consultation even with Jehovah. **If this people go up to do sacrifice in the house of the Lord at Jerusalem, etc.** His idea is very plainly that they will want to go to the great temple where the worship of the nation had been centralized. From a worldly standpoint, he was right perhaps, in thinking that a common place of worship would weaken the rebellion in their hearts, and they would be inclined to turn again to Rehoboam in whose country the temple was set up. **They Shall Kill me.** This shows his selfish feeling. He realized that a revolt would mean his own death and loss. **Made Two Calves of Gold.** In Egypt, the form of the ox had been worshiped and when the children of Israel rebelled in the wilderness they made a golden calf. Jeroboam repeats this, and made them, as did Aaron, symbols of Jehovah and not of heathen worship. **It Is too Much for You to Go up to Jerusalem.** "Ye have gone up long enough." It was not a plea against the wearisome journey, but, that having chosen a new king they should choose a new place of worship also. **Bethel.** A city in the territory of Ephraim, but only a few miles north of Jerusalem. **Dan.** A town recognized as the northernmost limit of the land. It was on the very outskirts to the north. **This Thing Became a Sin; for the People went to Worship Before the One, Even unto Dan.** What Jeroboam did was in disobedience to the second commandment. His effort was a sin because it induced people to imitate sin. They heeded the teaching of Jeroboam and they worshipped at the new place. **He made a House of High Places.** That is a temple. Each of the two places had been recognized as an ancient place of worship. The people set out the high places—the hills. **Made Priests of the Lowest of the People.** Revised Version, "Made priests from among all the people," that is he took his priests without regard to tribal

connection; anyone was eligible. According to the law, only those of the tribe of Levi could do anything under the temple. As a result, all of the Levites and many of the godly people moved out of the land. **Ordained a Feast on the Eighth Month on the Fifteenth Day.** This was to take the place of the feast of the tabernacles which was one month earlier. Jeroboam was trying to give his people ceremonies of their own to take the place of the ceremonies they had left behind. At this feast he himself made offerings upon the altar in Bethel; and a similar offering was made at Dan. **Devised of His own Heart.** This is another statement that in these changes he consulted nobody.

2. JEROBOAM REBUKED. (1-6)

There Came a Man of God. We do not know just when this prophet came. It was probably sometime later. Josephus says his name was Jadon. **Out of Judah.** There was a prophet, Ahijah, in Israel, but God on this occasion brought a prophet out of Judah, the other nation, to rebuke the king. **By the Word of the Lord.** God's message came by direct command to rebuke the king. He came at a time when the king was engaged in active worship. **He cried against the altar.** His message was directed against the place of worship as well as against the king. **In the Word of the Lord.** Revised Version, "By the word of Jehovah." He speaks by divine command. **Joshua.** Joshua reigned some three hundred and fifty years afterward, and it was then that this prophecy was fulfilled (see 2 Kings 23:15-16). He fulfilled the prophecy literally, actually taking bones from the sepulcher that he might burn them on the altar which Jeroboam had built, thus desecrating it, defiling it. **He Gave a Sign the Same Day.** The prophecy was to be fulfilled far in the future, and none of them would live to see it, but he verified the prophecy by a present sign which all could see. **The altar shall be rent and the ashes * * poured out.** They were to see this with their own eyes, the altar being torn apart in a supernatural way. **He put forth his hand.** Jeroboam was standing by the altar and in his wrath he lifted his hand to give emphasis to his command that they should lay hold on the prophet. **His hand * * * dried up.** It became rigid and stiff and he was unable to move it. **The altar was also rent.** The sin which the prophet had given took place before their eyes, and it was manifest that he was God's messenger. **Pray for me.** Jeroboam is now repentant and wishes to be relieved of his punishment, so he begs the prophet to beseech God to restore his hand. The prophet prayed and the hand was restored. There follows an interesting story of how this old prophet, refusing all rewards from the king, was led into disobedience by another prophet and then punished severely.

THE LESSONS FOR US.

Worldly wisdom will always try to make compromises in religion. Every such compromise will be a mistake.

No man should try to get his religious ideas out of his own selfish heart. It is not what we think, but what God thinks, that counts.

Self-interest ought not to have any place in religion.

A religion less than the best is a very poor religion.

Christianity makes high demands; when we lessen these demands, we hurt our own lives.

Something else will not do in religion. We want what God has said, and nothing else. God's preachers must be God's own men called in his own way, and not man-made.

God will rebuke us for our sins; fortunate are we if we listen when He rebukes us.

TO SEE IF YOU KNOW THE LESSON.

Who was made king of the northern kingdom? Where did he make his capital? What other city did he build? Where was this city?

What fear did Jeroboam have for the temple at Jerusalem? Why did he not wish for the people to go there?

What did he set up to take the place of the worship at Jerusalem? Did he ask for God's help in this?

In what way was it a violation of the commandments to make the golden images? Did he mean them for heathen idols or for symbols of Jehovah? Did God want to be worshipped in this way?

What did the people think of this place or worship? How did he make priests? How did this break the law which God had made?

Did the people follow him in his worship? What is it said that he made the people to do?

What feast did he make? What people left the kingdom because of these new things?

What man was sent to rebuke him? What prophecy did he make? What present sign did he give that he came of the Lord?

How was Jeroboam rebuked? How was Jeroboam relieved of his punishment? When was this prophecy fulfilled?

LAYMEN, ATTENTION!

I want the name of the chairman of the Laymen's Executive Committee in every association in the State. These names are needed in our work, and we earnestly request that the chairmen will send in their names at once.

I have a large supply of literature pertaining to the Laymen's Missionary Movement and will send it out free to any pastor or layman who wants it. You may write me at Clinton and say how much you need and it will be sent.

J. L. JOHNSON, JR.,

Chairman State Laymen's Executive committee, Clinton, Miss.

CO-WORKERS WITH CHRIST.

One said: "I shot an arrow in the sky; it lodged in an acorn. I sent out a thought; it entered the heart of a child." Another said: "One shed a tear in behalf of a lost loved one; it congealed and became a star that sparkled in her diadem."

The above legends teach us that nothing is lost; that even our tears are "bottled up," and that no good effort ever goes unrewarded.

This writer sent out a little booklet, accompanied by a prayer; it fell into the hands of a young man; through that and other influences that young man is rejoicing in hope of the glory of God.

If the opinion of certain good men be correct, the young man referred to is either mistaken as to his conversion or as to the means which brought it about.

I lately fell into the hands of some good "Hard-shells," who told me I might as well rid myself of all the comfort I received from the good Lord in helping Him to carry on His work. They took great pride in telling me that all the "elect" were saved from the foundation of the world, and that any effort on my part to bring about the salvation of men was an insinuation that God was not able without human assistance, to save His people.

Thus I am robbed of the honor of being a co-laborer with Christ in leading lost souls to Him—the greatest honor ever conferred on sinful mortals, and one that is so abundantly vouchsafed to us in His Word.

To be deprived of the privilege of handing out a tract, or of selling or giving a good book, just because some good men do not approve of it, will never do for me so long as I am commanded to "sow beside all waters."

I have a great respect for my "Primitive" brethren for I believe many of them are the Lord's own; but I fear some of them are so over-sound in the doctrine of election that they have failed to make their "calling" sure, and in reality have no personal faith in, or love for Jesus Christ; and may yet wonder that their names are not written in the "Lamb's Book of Life."

S. S. JACOB.

Philadelphia, Miss.

FROM A LAYMAN.

Dear Record:

I am writing you on a cause that burdens my heart day and night, viz.: the social drink. Dear brothers, in Christ's name, let us take a firm stand against this worst enemy to Christ's cause in the land today as I see it. Just one picture, but, oh, you have seen it. But look! look again! for Jesus Christ demands that you and I make a special effort to save the boys from this demon—the so-called social drink. See the bright young man as he goes out into the world; he has been raised by Christian parents, is a regular attendant in all Christian gatherings and takes a leading part in same. Oh, what a power for good, and how bright are his future aspirations. And what a glorious

hope of a home in the bright beyond. But lo, he enters society where the wine is passed around at meal time and here learns to like the s-t-u-f-f; and oh, what a heartrending cry is heard as he staggers into a drunkard's hell! Who did it? We read, and their blood will be required at your hands.

Oh, people of the living God, can we not help the boy? Help him by driving the social cup from our land, and by creating a sentiment against the accursed stuff called whiskey, so strong, that unless a man wanted to step over into the dog kennel and become beneath the notice of respectable people, he would not dare touch the stuff.

But listen while I whisper something very low, lest they hear. I have heard it said that even some deacons drink (not only water, but a little whiskey). I have heard it said in our laymen's meetings, "Give us the money and we will take the world for Christ in this generation." But I think it would be a tremendous pull with such slugs hung on. What effort are we making to rid our ranks of the social drink!

Just one last appeal for this time, ye praying people, one and all. Let us lift our voices in one mighty prayer to God to help us rid our land of the social cup. And ye preachers, herald it from sea to sea that the social cup is leading to hell for eternity. And their blood will be required at your hand.

May God give the Christian world courage that we may cast from among us this monster that is dragging our young men, yea, and young women, into hell, is my prayer.

BETHSEDA BAPTIST CHURCH, TERRY, MISS., R. 1.

Whereas Rev. J. A. Lee has felt it his duty to resign the pastorate of this church; therefore,

Resolved, 1st. That in accepting the resignation of our dear brother, we do so with deep sorrow. For five years he has served us; and in that time he has proved himself to be a fearless preacher of the Word, an able, efficient, and successful pastor. And we have grown stronger numerically and spiritually, have contributed more liberally to the support of the ministry, the spread of the gospel, and all other causes fostered by the church, than we ever have during any similar period of time; and what of good we have accomplished is due chiefly to his pious example and his wise and Godly counsels.

2. That we do assure our dear brother that he leaves us having our warmest love, five years our shepherd, ever kind and gentle, yet faithful, he has won our hearts. We part with him with reluctance—his memory to us shall be ever dear; and our prayers shall follow him wherever he goes.

3d. That we do most heartily and confidently recommend Bro. Lee as a man of deep, consistent piety, a sound and zealous preacher, and a wise and successful pastor. 4th. That these resolutions be spread upon the books of our church records, a copy be furnished Bro. Lee, and a copy be

sent to the Baptist Record for publication.

Unanimously adopted by the church in conference assembled, December 18, 1910.

J. L. UNDERWOOD,
Church Clerk.

COMPENSATION.

It is said that there is a general law that answers to the above heading. This law is to the effect that things generally balance in the long run. What is minus in some way somewhere, is compensated for by some plus effect that in the end balances. We have sometimes more rain than seems necessary for the crops or the water supply, and this was the case last spring when our people were sorely distressed with the rain conditions and from a human point of view ruin stared the farmer in the face. But the compensating causes soon began to assert themselves and in the end we were very far from anything like ruin. Indeed, never has there been a more general bestowment of blessing on our land than that which marked the year 1910. December presents some seeming disastrous conditions to the prosperity of our special work for that month. The intense cold for which we were not looking and which was an unusual experience, with the rainy seasons that came on the Sundays preventing the meeting of our people in any large numbers, and so a discouraging outlook was presented to the cause of the Minister's Relief Fund. Many of the churches failed to take the collection, and then Christmas came on Sunday and this was thought by some to be hurtful to a collection, and it was put off. Now for all those who for one reason or another, failed to get in a collection, though you are fully determined to do it, let me say please use the very first Sunday of the New Year for this purpose, and thus as early as possible get the Relief Fund off of hand that the great Mission Cause may have its proper swing in the remaining time. Let the lack of December be supplied with the more prosperous month on which we are entering. The great Apostle recognizes this when he wrote Second Corinthians 8:13-14—"For I mean not that other men be eased and you burdened; but by an equality, that now at this time your abundance may be a supply for their want, that their abundance may also be a supply for your want; that there may be equality. It is this equality that we should strive to preserve. If all had done as some did in December how bitter would have been the case, but while some waited and postponed, others came with their abundance and thus saved the cause for which we praise God and wait patiently the coming of those, who, that there might be equality, will yet and by their brethren in behalf of the cause of Ministerial Relief.

A. V. ROWE.

After much thought and prayer, Rev. G. W. Riley has decided to leave the Griffith Memorial church and accept the call to the Houston church. We shall miss his work and influence in Jackson.

REMINISCENT.

Seeing your valuable paper, which I read with interest, reminds me of Mississippi, my old comrades of the 37th Miss. Infantry, and many other friends. In May, 1862, I saw Newton for the first time. My old father brought me there to take the train for Columbus, to join the army.

I had been back from California only three weeks. A native Alabamian, I expected to join an Alabama regiment; but relatives pleaded with me and I yielded, so that they might the reader hear from me. Mr. John McIntosh was the recruiting officer at home on a short trip. He promised me a 30 day furlough to visit my Alabama kin. When I had signed up on the 9th day of May, he said: "Wash, do you want the furlough?" I replied: "No, the regiment might get into a fight or the war might be over before I got back."

That was my last chance at a furlough, except on two occasions when I was wounded. As I think, on this day after Christmas, of those intervening years—forty-six and more—of my old comrades, it brings back many recollections. Some as happy days as I have known were spent in the army. The best schooling I ever had, was in those stormy three years I wore the gray.

I learned men. They are the best books ever studied. I learned obedience to orders. Probably the hardest lesson a boy ever learned and the most important. I learned what suffering was; I saw it; I felt it. There I learned the helplessness of the arm of flesh. There I earnestly prayed for protecting mercy, though the boys never knew I was serious for a moment. There I made my vows unto God to be forgotten, until one day after the war I heard the preacher say from the pulpit: "I will pay thee thy vows which my lips have offered when I was in trouble." Like a rifle ball it went to my heart. Instantly I reached for my hat, mounted my horse and far away in the woods I poured out my soul unto God. To this good hour, I have been striving to keep that vow. The greatest joy of my life is the reflection: "I have tried."

I expect if I could find the remnant of my old company, they could all be counted on the fingers of my two hands.

Captain Frank Loper, John Fuller, and Will McIntosh, the Alexander boys, three of them, as I remember, Terry Duffey, the Simmons boys, Bill Robinson, who carried me on his back when I was wounded, out of the trenches at Vicksburg, at the risk of his own life, John Knox, my boon companion, old Pat Cole, the Widgeworths, Bill and Frank Stringer, Russell McInnes, my chum, and Dan McInnes, another chum, whom all called my second, as we were so much alike, Wash Salter, Ben Loper the hunter, and George, his brother, Miller Comfort, and old Bill Nicholson,

our Texas ranger, Lieutenant Pierce English, whose blanket I shared the last two years; all these and many more, whose names escape me now, have passed "over the river and now rest beneath the shades of the trees."

The last I heard of them, Pap Price, Chunky Thompson, John McCormick, Monroe Hardy and Miller Neil my nurse when I was wounded, were yet living.

Blessings on the children and friends of all these! Now, Brother Editor, I crave your pardon for perpetrating this on you and your readers; but a reminiscence spasm struck me and it is done. Good wishes for you, the Record, its readers and everything it stands for.

W. B. CRUMPTON.

Montgomery, Ala.

RAYMOND CHURCH.

J. D. Franks.

Two years ago it was the writer's happy lot to be cast among the Raymond people as the pastor of the Raymond Baptist church. The very day he entered upon his duties as pastor the house of worship was blown down in a storm. In three months from that day in the Providence of God, we were worshipping in a practically new church house, having expended about \$1,500 in straightening up and repairing the old blown-down building. Since that time the Lord has been very gracious to his little flock in Raymond. They have grown in numbers from about fifty-five to about one hundred and five. Besides paying off the debt contracted in the rebuilding they have kept up their regular contributions to other missionary causes and have fallen behind very little, if any, along this line. They have a wide-awake and aggressive W. M. U., consisting of about twenty members, paying to all purposes near three hundred dollars each year. Their Sunday School is active and full of life, having as their leader and superintendent, Captain W. T. Ratliff, who has served with great efficiency in this capacity for more than forty years; having also a consecrated band of teachers, who love the Lord and teach with fear His inspired word. But, best of all, they have grown in grace and spirituality. The spirit of evangelism prevails among the members. Sometimes at the regular services, precious souls are won into His kingdom. "Praise ye the Lord, for He is good; for His mercy endureth forever. Make known His deeds among the people."

It grieves the pastor's heart that he has to leave this pleasant field; for, being heavily pressed by his college duties and also planning to go to the Seminary at Louisville on next year, he has thought best to give up all church work for a while. Truly, he can say with the Psalmist, "The lines have fallen to me in pleasant places." Though he has only been with this people two years he has learned to love them,

regardless of sect or denomination, with a devotion that is tender and strong. Now, as he leaves them, he prays the benediction of Him who has been so good to us for the past two years to continue to be upon them for the glory of God. May the Lord bless the new pastor, Brother S. G. Pope, as he takes up the work, and lead him as he leads this noble band from victory unto victory.

A HAPPY PASTOR.

How shall I tell it, for tell it I must? They have done it so many times that to tell it is like making an annual report. Santa Claus, I should suppose!!! Four of the elect sisters and our senior deacon, R. P. Brown, to whom the Lord granted to be patient with me in my shortcomings, and sympathetic in my troubles, came as the messengers of the church, to bear to my family and me the tokens of Love, also to rejoice with us.

The sigh of youth is for a little farm well tilled and a little wife well-willed, but ours was a little wagon well-filled. It contained two barrels of flour, and a barrel of sugar, not so small a wagon after all. Its contents were from hat to hose; crackers by the box, nuts and fruits, silver tableware, and elegant crockery, etc., etc.

Also a handsome handbag and \$17.75 in money in to buy what had been overlooked.

When the hurly-burly was over and the visitors were gone, a beloved but belated sister delivered a dress pattern and a pair of cuff buttons at the door and then she passed on. Our little girl who received them, eyed them with consummate delight, and handing them to her little brother, said: "Here, take them into the kitchen and show them to mother and let her cry again."

I start into my twenty-third year as pastor marveling that, such loving favor could be granted to me so unworthy.

In good hope behind the blood.

R. A. COOPER.

West Point.

Dear Brother:

If it is a matter of news that you care for, you may say that we will have special Missionary and consecration services each night next week. General theme, "Call to Soul Winners." Monday night, "Call to a Holy Life," discussed by the pastor. Tuesday night, "A Call to Prayer," by W. A. Hewitt. Wednesday night, "The Call for More Workers," W. G. Mahaffey. Thursday night, "The Call of the Homeland," W. A. Jordan. Friday night, "The Macedonian Call," W. H. Thompson. Following this on the second Sunday Evangelist R. F. Treadway of Mansfield, La., will begin a meeting of days.

L. E. BARTON.

Rev. Martin Ball enters upon his seventh year as pastor of the Winona Baptist church. During this time they have erected a beautiful house of worship, and it is one of the most serviceable church buildings in the State for the cost.

ENGLISH WORK IN MEXICO.

For the thousands of Americans and other English speaking people in Mexico, I know of only one Baptist church which is that in Mexico City with forty members who now pay one-half of the pastor's salary and Rev. E. R. Brown is the pastor. He is studying Spanish while tending this church, and within a year or two he will be ready for the Spanish work should the Lord so direct. My heart goes out to the Americans who have come here for mining, rail-roading and other business. They usually have plenty of money, and to their credit I wish to say that they are generous in paying to the support of the Gospel wherever an English congregation has been established. Other denominations have perhaps a dozen English congregations in different parts of the Republic, and in several cases these congregations and Sunday Schools are made up in good part by "trunk Baptists" and their children. In one city a Baptist who came from Virginia gave a large part of the money which was used to buy the lot and erect a Methodist church. In another city is a pedo-Baptist church which has a Ladies' Aid Society with sixty members, a liberal per cent of whom are Baptist women. In another case the efficient Superintendent of the Methodist Sunday School is a prominent Baptist, and still in another case the Presbyterian church would have to "go out of business" if the Baptist families were to withdraw from the congregation.

In Mexico, the Baptists are losing great opportunities as our own American members are going back to the world or are drifting away in other denominations. There is a great need of half a dozen strong young men for this work. They can study Spanish while teaching these little English congregations, and after a year or two some of them can go into the Mexican work if the Lord so directs, no time having been lost in learning the language. If something of this kind is not done soon among the Americans in Mexico, Baptists are going to lose ground that they may not recover in fifty years, if ever. The first man who comes to this work may take his choice of any one of a dozen capital cities.

Besides these local pastors, there is a sore need of every kind of "Uncle John Vesser" Baptist Colporteur-evangelist, whose heart is on fire with the love of souls. He could work not only the cities, but he may visit the mines back in the mountains and the numerous American colonies, and he would be kindly received, and what a glorious harvest he would reap!

We appeal to the strong young preachers back at home to take up this matter under prayerful consideration. Are there not some of the young pastors who are willing to give their lives to this work? Those who will come should be men who will STICK. Men who are willing to live hard and to work hard and not be proud of it. One letter after another comes from an anxious mother or sister, asking me

to look after a dear son or a wandering brother who is far away from home "down in Old Mexico," exposed to a thousand temptations. How my heart goes out to these dear boys! Our Board is greatly interested in this work, if they only had the funds to help. It is exceedingly important that pastors, churches and individuals send their contributions NOW to our Richmond Board in this time of their sorest need. MEN OF ISRAEL, HELP!

J. G. CHASTAIN.

Guadalajara, Mexico.

SAVE THE HOME FROM CRIMINALS.

By John A. Simpson.

Not many days ago it was reported in the press that a farm hand in one of the Northern States had, during the absence of its employer, brutally murdered the farmer's family.

Truly this tale is sad enough. It makes me think of the shudder that ran over the inhabitants of a county in an Eastern State a few years ago, when a mother and several children, the family of another farmer, were discovered foully slain by, as it was afterwards learned, a man employed about the place by the husband and father.

In fact, there have occurred many such cases. Murder, outrage, robbery, and multitudes of similar crimes have been committed by men picked up here and there to labor about the homes of the subsequent victims.

And not such crimes alone. How many boys have been taught infamous varieties of wickedness! How many girls have been led wrong by such men?

And the application: Is it not this: That no father does right who takes into his home or upon his place a man to labor for him who gives evidence of criminal or immoral characteristics!

Well do I remember that years ago upon a farm where I frequently visited, there was employed a young man who was both physically and morally unclean, and partially demented. The farmer was one of the substantial citizens of the community but I could see that both his small son and little daughter were being affected by constant association with the evil-disposed hired man. And, strange to say, not even the Christian mother seemed to perceive the condition. Doubtless there are thousands of such cases. And doubtless, much of the criminality and the harvest of heartaches result from them.

I have been a farm hand myself, for which I feel no shame. But in the name of common decency, if for nothing else, I call upon the farmers of this country to think twice before harboring criminal or immoral men upon their farms, and then—do to do it at all.

self, for which I feel no shame. But in the name of common decency, if for nothing else, I call upon the farmers of this country to think twice before harboring criminal or immoral men upon their farms, and then—do to do it at all.

Mt. Sterling, Ill.

The smallest bird cannot light upon the greatest tree without sending a shock to its most distant fibre.—Lew Wallace.

Great good is often accomplished merely because it is not attempted.

A TALK.

Dear Lord, before thy throne I bow To talk with you a little now, To tell you that I love to hear The stories about your love and care.

And myriads and wonderful things you have done, And you who gave us your only begotten Son, That we might some day go to Heaven.

Prepared by Him to us He has giv'n. If we will live the right kind of life He will take us there where there is no sin or strife, And there's no end to Heaven above We will all get there if we will only serve.

And, too, Oh, Lord, I love to hear The rains burst through for plants to bear,

And many other things, dear Lord, so dear.

But please come down to us, so near And come to those who have not heard.

About thy Heavenly Home above And that they might some day climb the way.

Because it's free and don't have to pay.

And come to those whose hearts are hard,

That haven't been touched by the living God.

And come to those who drink and lie,

Because they have a place coming by and by.

They will some day wish they would have served,

And believed in your true and holy Word.

ADA MAY ROSS.

Star, Miss.

Do not forget the week of prayer for Foreign Missions in January. By that time the rush of Christmas preparation will be over and our hearts turned to gratitude to the great giver of all good and perfect gifts, should reach out to the many millions for whom He gave His Son to die. As each succeeding year comes and goes, the observance of this special season is more widespread and far-reaching. May its influence start a mighty wave of prayer and of giving.

Everyone of us with God's help and within the narrow limit of human capabilities, himself makes

his own disposition, character and permanent condition.—Commonwealth.

We have need of patience with ourselves and with others, for the greatest things and the least; against sudden inroads of trouble, and under our daily burdens, in the weariness of the body, or of the wearing of the soul, in everyday wants, in the aching of sickness or the decay of age; in disappointments, bereavements, losses, injuries, reproaches; in heaviness of the heart, or its sickness amid delayed hopes. In all these things, from the childhood's little troubles to the martyr's sufferings, patience is the grace of God, whereby we endure evil for the love of God.—E. B. Pusey.

There is nothing like putting the shine on another's face to put the shine on our own. Nineteenth of all loneliness, sensitiveness, despondency, moroseness, are connected with personal interests. Turn more of these selfish interests into unselfish ones and by so much we change opportunities for disheartenment into their opposite.—W. C. Gannett.

THE BOY AND HIS SHEEP.

A grandfather who lives on a hill farm many miles from town, has a way of giving his grandsons a lamb when they get old enough to take care of it. There is something about it that makes it seem to him worth while. It makes the boys think a great deal of grandpa. Then, too, it helps them to get acquainted with one of the best farm animals that we have. I watched the way it worked with one boy. He loved the lamb and would almost get up in the night to go down and see if it were all right. He kept the lamb until it was big enough to have lambs of its own. It is wonderful how fast they come after they get started. When the lambs were sold he had the money. The wool the father had to pay for the feed and so on. The boy used some of his money for clothes in the fall of the year after the lambs had been sold. Some of it he spent for the things he liked in his room. The last I knew he had some in the bank, too. The sheep kept on multiplying, as we know sheep do, and the boy had quite a flock. The idea was a good one, and the boy made the most of his opportunity. I think the best of it is that the boy loved the farm more and more just on account of that one little ewe lamb. Was it worth while? We may all answer that question for ourselves. Seems to me it was.—Star Farmer.

The soul of all culture is the culture of the soul.—Bushnell.

WOMAN'S WORK.

MRS. G. W. RILEY, Editor, Jackson, Mississippi

(Direct all communications for this department to Mrs. G. W. Riley.)

Woman's Central Committee:

MRS. J. A. HACKETT, Meridian, President of Central Committee
MRS. W. R. WOODS, Meridian, Secretary of Central Committee
MRS. W. S. SMITH, Meridian, President of Sunbeam work
MRS. MARTIN BALL, Winona, Pres. Young Woman's Missionary Union.

Officers of Annual Meeting:

MRS. W. A. McCOMB, Clinton, President.
MRS. A. J. AVEN, Clinton, Vice-President.
MRS. G. W. RILEY, Jackson, Recording Secretary.

"The cheerful toil wheeled in its daily round,
The self we have never been able to deny;
The clinging trust in full submission found,
Win ever an immortal victory.

Mission Calendar.

January 8, Sunday—
All Home Missionaries as they preach the word.—II Sam. 23:2.
January 9, Monday—
All publications of the Southern Baptist Convention.—Ps. 119:130.
January 10, Tuesday—
Our missionaries who are sick.—Ps. 102:3.
January 11, Wednesday—
The Executive Committee of the W. M. U.
January 12, Thursday—
The children of the Margaret Home.
"Dear Lord, kind Lord,
Gracious Lord, we pray,
Thou wilt look on those we love
Tenderly today."
January 13, Friday—
For all workers in affliction
"Bring unto the sorrowing,
All release from pain,
Let the lips of laughter,
Overflow again."
January 14, Saturday—
Rev. and Mrs. Frank Mars, Hermosillo, Mexico.—I Cor. 10:13.

The Years Are Flowers.

(By John Vance Cheney.)
Out of eternity they spring,
The flower-years, budding, blossoming,
Opening, opening, like the rose,
The young year blows,
The years are flowers of shade and sun,
All blossoms wither, stays not one
Fading, fading like the rose,
The Old Year goes.

Youth's Companion.

At the meeting of the W. M. U., of the Griffith Memorial church, Jackson, on last Monday eight members agreed to reorganize a "Tither's Band" for the coming year. This is probably the first band of the kind organized in Mississippi. It is hoped

that great numbers of names will be added from week to week. Individuals or societies entering into this compact are asked to notify the editor of this department. Tithing cards can be obtained of the W. M. U. Literature Department, Baltimore, Md.

(A printer's error in the last week's issue made the name of this band read "A Father's Band" instead of "A Tither's Band." We would not bar the fathers, however, from a movement so very good, just and right, and we will gladly welcome them into our ranks.)

"Western Women in Eastern Lands," by Mrs. Helen Barrett Montgomery is the new and interesting book on foreign missions. She is one of the chief speakers of the approaching jubilee of the fiftieth anniversary of the organization of the first Woman's Board of Missions in America. The book contains nearly three hundred pages, neatly bound, in calf, at 50 cents.

Appreciated Resolutions.

At the meeting of the W. M. S. at the Baptist church on last Monday afternoon, the following resolutions were presented by the Secretary, Mrs. L. P. Kees and were unanimously adopted by the rising vote.
"Resolutions thanking Mrs. B. T. Hobbs for her untiring interest and her efficient service during her 3 years of Presidency for the Woman's Missionary Society.

"Whereas the retirement of our faithful and beloved President Mrs. Hobbs, presents a suitable opportunity for the W. M. U., to express thanks and appreciation for her faithful service rendered through the past three years, therefore be it

"Resolved that the thanks of this society are due Mrs. Hobbs for the able manner in which she has performed this duty; and that we sincerely regret her having to retire from this office.

Resolved, further, that in leaving this office she has so satisfactorily filled, she carries with her the prayers of this Society to strength-

en her in carrying on the daily duties that have fallen on her; and that a copy of these resolutions be spread upon this Society's Record Book."

The officers for the W. M. S. for the coming year are as follows: President, Mrs. W. E. Price; Vice-President, Mrs. Homer Guess; Secretary, Mrs. L. L. Tyler; Corresponding Secretary, Mrs. B. T. Hobbs; Treasurer, Mrs. M. E. Bennett; Local Church Fund, Mrs. L. H. Baggett.—Brookhaven Leader.

MRS. I. W. WINGO.

To Drive out Malaria

And Build up the System

Take the Old Standard GROVE'S TASTELESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effectual form. For grown people and children 50c.

The Margaret Home.

To see Mrs. Harris so perfectly at home and managing everything so beautifully, you would not call her the "new house mother." You presumably noticed in the last issue of the Home Field that she was delighted with the home. The chairman and the members of the local board with many others, have expressed themselves as being delighted with Mrs. Harris. We believe every mother missionary would join in this expression for she is a real mother and makes a real home for the children.

Not long after her arrival in September, Brother Canada and family came to the Home. Our sisters of the union, and especially the donor of the Home, would be joyed to know what a sweet haven of rest it has been to Brother Canada at this time, when the trouble with his eye has prevented regular work. He has watched the construction of the fence, and it is nearly completed, and has made himself generally useful about the place. The household still being small and as it will not be prudent for Brother Canada to return to Brazil he and his family will board in the home for several months longer. He has entered Edith in school.

Mrs. Harris writes: "I now have two daughters to get off very early to G. F. C." She also mentions that all are well and that she enjoyed their home-raised Thanksgiving turkey.

It was a happy coincidence that our W. M. U. State Convention met in Greenville not long after the installment of the new house mother. It was a great pleasure to present her to the Convention, and have her to meet numbers of our South Carolina workers. About one hundred and sev-

enty-five visitors were registered during the Convention. Dr. and Mrs. George Green of China, Dr. W. H. Smith and Mrs. D. F. Crossland were guests of the Home. Mrs. Crossland was so favorably impressed that she thinks of leaving her girl with Mrs. Harris when she returns to Brazil.

Guests and visitors were charmed with the Home which is fulfilling its mission—a home for missionaries' children and a resting place for missionaries.

GOLD WEDDING RING FREE

Send for 12 packages of our beautiful high grade gold embossed post cards to distribute at 10c pkgs. Return us the 12 stamps collected and we will send you by return mail this very fine 14K gold filled heavy band ring not the cheap kind. Address: R. F. WILSON, 311 Household Bldg., Topeka, Kans.

A "SQUARE DEAL"

It is often argued that women do not have an equal chance with men, for enjoyment and usefulness, because women suffer so much from pain and weakness. In a general sense, it is true that women bear more physical pain than men. However, the belief that women must suffer regularly, on account of ailments and weakness peculiar to their sex, has been successfully contradicted by the relief so many women have obtained by the use of Cardui, that great remedy for suffering women.

During the past fifty years, many thousands of women have written us, telling of the immediate relief and permanent benefit they have received from Cardui. These letters cover a great many forms of womanly illness. Mrs. M. E. Allred of Hartford, Wash., writes: "Ever since I was 16 years old, I have suffered from female troubles. I had headache, backache and other troubles, every month. Some two years ago, I began to use Cardui, and since then I have had no backache, my other troubles have stopped, I don't need any medicine, and I am well."

What Cardui has done for Mrs. Allred and other women, it surely can do for you. Try it at once. Give yourself a "square deal." You will never regret it. Sold everywhere.

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NORTH MISSISSIPPI BIBLE INSTITUTE.

PROGRAM.

January 23-25, 1911, Tupelo, Miss.

Monday Evening.

7:00 to 8:00—Sermon, W. A. Hewitt, J. P. Harrington, alternate.

8:00 to 8:30—Aged Ministers' Relief, J. E. Buchanan.

8:30 to 9:00—Open Discussion. Tuesday Morning.

9:00 to 9:30—Devotional exercises, conducted by J. Ousley.

9:30 to 10:00—Preparation and Delivery of Sermons, L. E. Barton.

10:00 to 10:30—Open Discussion.

10:30 to 11:15—Progress of the Gospel Among the Jews, Acts 1-7, R. A. Kimbrough.

11:15 to 12:00—Open Discussion.

Afternoon.

1:30 to 2:00—Devotional Exercises conducted by J. H. Newton.

2:00 to 2:45—Extension of the Church to Samaria and to Antioch, Acts 8:12, E. L. Wesson.

2:45 to 3:00—Open Discussion.

3:00 to 3:30—Paul's First Mission Tour, Acts 13-15, T. A. J. Beasley.

3:30 to 4:00—Open Discussion.

7:00 to 8:00—Sermon by E. L. Barton.

8:00 to 9:00—Sunday School Work by J. E. Bird.

Wednesday Morning.

9:00 to 9:30—Devotional Exercises conducted by S. V. Gullett.

9:30 to 10:00—Paul's Second Missionary Tour, Acts 16-18, J. P. Harrington.

10:00 to 10:30—Paul's Third Missionary Journey, Acts 18:23-21:16, R. A. Cooper.

10:30 to 11:00—Paul at Jerusalem and at Cesarea, Acts 21:17-26:32, J. A. Rogers.

11:00 to 11:30—Paul's Voyage to Rome and Imprisonment, Acts 27-28, E. T. Mobberly.

11:30 to 12:00—Open Discussion.

Afternoon.

1:30 to 2:00—Devotional Exercises, C. S. Wales.

2:00 to 2:30—Business Meeting.

2:30 to 3:00—Christian Education, W. E. Berry.

3:00 to 3:30—Evangelism, W. J. Epting.

7:00 to 8:00—Sermon by D. A. Ellis.

8:00 to 9:00—Our Method of Mission Work, J. F. Hailey.

Windows of Heaven, No. 9.

Send twelve names and addresses of music leaders or teachers, written plainly, and we will send you a copy of our latest and best song book, No. 9. John B. Vaughn, Athens, Ga.

ASPIRATION.

"Why followest thou a wandering fire?
Thou canst not reach thy heart's desire,
To regions great thou canst not rise;
Too great for thy weak strength the prize!
Why not attempt some lowlier plane,
Where striving shall not be in vain?
Such high ideals come not to bless,
But only lead to bitterness!"

So speaks the tempter in our heart
Bids us reject the better part,
Forget the high for things of earth;
Nor struggle for the greater worth.

But strongly doth the heart reply
"What height has ought not true and high;
Thou' struggle comes, 'tis not in vain,
The very striving brings its gain."

We must attain, we cannot fail,
Though thousand enemies assail!
We chose the noblest, truest, best
And with our God the issues rest."

A goal too far? A prize too high?
No, for our Father rules the sky.
And all our efforts weak empower;
For Christ adds all His strength to ours!

Bessie Estelle Harvey, in The Watchman.
Nellore, South India.

HOW TO HEAR.

Most of us think of the sense of hearing as an involuntary thing more or less beyond our control. On the contrary, there is no power of our beings more directly within our control and subject to our cultivation. Those lives are richest that have spent much time in learning how to hear.

On the day that the Greeks came seeking Jesus, and the Master expressed the deep feeling which that event had caused in Him, a voice of Heaven spoke a message of wonderful encouragement to the Lord.

All those who stood by had the same physical opportunity to hear but the crowd said that it had thundered, while the few, with much keener spiritual discernment, believed that an angel had spoken. They each heard that for which they had ears to hear.

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Never rubs off or gums



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As Christians, we have gladly pledged ourselves to listen for the Master's voice and to heed its faintest accent, but times without number we have failed to hear or if we have recognized his voice at all, we have mistaken His message. How then may we be sure of hearing the Master and be certain that we do not mistake His words?

There are three simple physical conditions that aid clear hearing, which also govern the hearing of the soul. If we wish to hear distinctly and with the least chance of mistaking the voice, we must be in a clean, clear atmosphere. What chance are we giving ourselves to hear the voice that speaks to our souls? What is our intellectual atmosphere? What sort of books are our companions? If we read useless books, to say nothing of the kind that are pushed under a cushion when a true friend comes in, we are surrounded by a fog through which heavenly messages cannot penetrate. Who are our friends? What do we talk about when we are together? It is just the endless small talk of the street and office and social life! If such things are our main topics of conversation we are wofully making it impossible for God to speak to us as he would. We must keep in the high, clear places if we would be sure to catch the Master's voice.

Not only do we need to be in a clear atmosphere in order to hear most distinctly, but we must also look in the direction from which we expect to hear. Our eyes are an important part of our sense of hearing. As those who call Jesus Lord, we should be anxious to have keen expectancy for His every word of warning and guidance. Do we keep our eyes toward Him? Are we eagerly watching that we may be alert

so soon as His lips move? Sometimes He speaks but we are looking in another direction; we have our eyes centered on some amusement, harmless and proper enough in its right place, but which, taken as the main interest of life, becomes positively wrong. Or we are looking so keenly upon a self-centered ambition that His voice reaches us only as a confused noise. Are we looking in the direction from which we should want to hear? Are we ever looking toward Jesus Christ?

Finally, in order to hear properly, we should get near to the source of the sound. If we would hear Him who is to be the Lord and the Master of us all, we must keep close to him. How can we do this? At the recent Student Volunteer Convention at Rochester the searching question was asked, "Have you a constructive Bible Study habit?" This does not mean are we in a Bible Class, or, do we read some Scripture every day? But have we an actual and growing method of study that plans to lead us somewhere? With this, of course, must be included a deep prayer life. Otherwise, we cannot keep close to our leader to be sure that we can get his directions correctly.

Some of us say that we have no instruction to do definite pieces of hard work in our own community.

—Sunday School Times.

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Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

MRS. BERRY.

Our "other mother," brave and true,
With silvery hair and eyes of blue
That kindly beam like to the ray
Of sunshine when at the dawn of day
Instead of frost it finds the dew—
We'd like to tell our love to you
In sickness, tears or any strife,
That bursts upon our head so rife,
You always do that which allays
The pain without a thought of pray.
You watch and guide with loving care,
And share, we know our mother's prayer,
That He who notes the sparrows fall,
Will lead your daughters, one and all,
Not grieve alone you help us bear.
But joys, also, you know to share
And ever glad for anything,
That pleasure to your girls will bring.
Your face excels the ruby's east
The rarest jewel e'er embossed,
Your husband's heart doth in you trust,
His love for you will never rust.
You'll do him good through all his life,
For you're a noble, tender wife
You are willing; work with both your hands,
And send your goods to foreign lands.
You stretch your hands out to the poor,
The hungered is ne'er turned from your door;
When among the elders of the land,
Your husband sits, 'tis to demand
A thought for you, for o'er the State,
You're known alike to small and great.
By honor clothed as well as the strength,
You now rejoice and shall at length,
Inherit the reward with which
Your ransomed soul shall be made rich.
You open your mouth with wisdom great,
And kindness to your tongue is mate,
Your children rise and call you blessed,
Your husband, too, says you are the best;
For many virtuously have done

BOSTON CRYSTAL GELATINE

"Daddy says Crystal Gelatine is great for kids!"

Makes a perfect dessert for the children. At parties and lawn fetes Crystal jellies are a great favorite with the little folks. They could eat nothing purer or more healthful.

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Yet you surpass them every one
We love you, too, Oh, mother, dear,
And if we've caused you pain or tear,
We hope that in the years to come,
Altho' are faded youth and bloom,
And many summer's suns have set
Since maiden tears your blushes wet—
You'll have no grief, but smoothly glide,
And that we will anchor side by side—in Heaven.
—Kathleen Baldwin.

RESOLUTIONS.

Whereas on December the 9th. 1910, God in His divine wisdom called the spirit of our sister, Willie Belle Hollingsworth, to its Heavenly Home; and,

Whereas, we of the Woman's Missionary Union have sustained a great loss, for God has taken from our midst one of our most active members; a woman unusually gifted, a willing and a very cheerful worker, and a consecrated Christian; and one whose home life was of loving service to those who loved her best. Therefore, be it

Resolved, though we cannot understand the providences of our Heavenly Father in bereaving us, we believe that "whom the Lord loveth, he chasteneth," and we know that the same love that has taken from us our dear one is also able to comfort us, and we all so pray that this love may be a balm to our troubled hearts and hover very closely over the saddened home from which she was taken.

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We sow three tons of Cabbage Seed per season. Also grow full line of Fruit trees and ornamentals. Write for free catalog of frost-proof plants of the best varieties, containing valuable information about fruit and vegetable growing. Prices on Cabbage Plants: In lots of 500 at \$1.00; 1000 at \$1.50; 2000 at \$2.00; 3000 at \$2.50; 4000 at \$3.00; 5000 at \$3.50; 6000 at \$4.00; 7000 at \$4.50; 8000 at \$5.00; 9000 at \$5.50; 10,000 at \$6.00. Our special express rate on plants is very low.

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CABBAGE PLANTS

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PLACE YOUR ORDERS EARLY

We offer for Season 1911 a splendid crop of HARDY, FROST PROOF PLANTS grown on our farms at Greenville, S. C. and Albany, Ga. from seed selected by a specialist. These plants will withstand the lowest temperature and will MAKE HEADS. Owing to the increasing volume of our business, and for the benefit of customers in states further west, we have opened a large branch farm at Albany, Ga., enabling us to deliver plants for lower express charges, and in fresher condition, on account of the shorter haul. OUR guaranteed Express rate is very LOW.

We guarantee count, and good strong plants, free from black stem and other diseases. Varieties: Early Jersey Wakefield, earliest in cultivation; Charleston Large Type Wakefield, second early, but much larger than E. J. Wakefield; Succession, earliest flat head variety; Augusta Truckers, some larger and later, and Early Flat Dutch a standard variety.

Plants ready now and through April. Plants for fall and winter heading ready Aug. 15 to Oct. 1. Prices: 500 for \$1.00 (largest order shipped); 1,000 to 4,000 at \$1.50 per thousand; 5,000 to 10,000 at \$1.25; 10,000 and over at \$1.00 per thousand. Special prices on larger lots upon application. Cash with each order, please.

E. J. NANCY HALL and EARLY GOLDEN SWEET POTATO PLANTS. Write us for any information in our line.

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EARLY HEADERS



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Prices E. J. N. Meggett: 1 to 3,000 at \$1.50; 4 to 5,000 at \$1.25; 6 to 10,000 at \$1.00; 11 to 14,000 at \$1.00 per 1,000. Write for lower prices on larger quantities. Full count and safe delivery guaranteed. Cheap express rates to all points.

S. M. Gibson Co., Box 5, Meggett, S. C.

DEATHS :-:

NEEDMORE.

Rev. J. R. Hughes, of Greenwood, Miss., conducted his Farewell sermon at Needmore on last Sunday, December the 11th. After a two long year's struggling with those people he was so faithful to his work. We will never get another man who will be any more faithful to the work of the Lord's cause than Bro. Hughes. May God place his feet on higher ground. Our loss of his services will be others' gain. He has a smile for every one and he makes any home pleasant that he goes in. I know that he will be greatly missed here. May God help him in his work. I guess Brother Rowe will send us Rev. B. G. Haman, of Winona, to take the work here at Needmore. Now, Brother Haman, if you will just be as faithful to your work here as Brother Hughes, there will be no discussion among us. I am rusting you will. Brother Hughes, you and the other good people pray for our little work here that we may prosper in the Lord's work at this little place.

Yours truly,
DORA ALLISON.

MRS. ED LYNN.

On Wednesday night, the 28th of December, the death angel visited the home of Brother Ed Lynn and took his beloved wife. She left a husband and three small children to mourn her loss. She was born on December 4, 1881 and was married to Brother Lynn on June 9, 1899. She united with the Salem Baptist church at Escatawpa, Miss., at the tender age of sixteen years, where she was a member when death took her—being ever faithful to her family and to her Lord. Weep not, dear loved ones, for you will meet her again where parting is no more. May the Lord comfort you in the prayer of the pastor.

CECIL C. CHAPMAN.

RESOLUTIONS.

Whereas, our beloved pastor, T. S. Baskin, on account of ill health, has seen fit to remove from our midst to a new field of labor in south-west Texas; therefore

Be it resolved that in the removal of Brother Baskin our church has lost the services of a devoted, self-sacrificing and considerate pastor, and the example of an earnest minister, ever zealous for the welfare of the church and the furtherance of the Master's cause.

Resolved Second, that the prayers of the church for his continued hap-

piness and prosperity, and for the measure of success that attended him here shall follow him in his new home.

Resolved, third, that a copy of these resolutions be sent the Baptist Record at Jackson, Mississippi, and the Baptist Standard of Dallas, Texas, for publication, also that a copy be sent to Brother Baskin.

MRS. A. J. VAUGHN,
MRS. E. D. RILEY,
Committee.

MRS. BERRY.

Our "other mother," brave and true,
With silvery hair and eyes of blue
That kindly beam like to the ray
Of sunshine when at the dawn of day
Instead of frost it finds the dew—
We'd like to tell our love to you
In sickness, tears or any strife,
That bursts upon our head so rife,
You always do that which allays
The pain without a thought of pray.
You watch and guide with loving care,
And share, we know, our mother's prayer,
That He who notes the sparrows fall,
Will lead your daughters, one and all,
Not grieve alone you help us to bear.

Resolved, that we, as individual members of this union, exemplify in our lives the cheerful Christian spirit of our dear sister.

Resolved, That we extend to the husband, mother and the little ones our heartfelt sympathy, and pray God to be very near to them in this dark hour. May they be able even at this time to put their trust in Him who has led them all through the vicissitudes of life.

Resolved, That a copy of these resolutions be spread upon the minutes of the Union, a copy be sent to the family and a copy be sent to the Baptist Record.

Lovingly submitted,
MRS. W. J. DAVIS,
MRS. WM. R. WRIGHT,
December 18, 1910.

OWENSBORO



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Baptist Sunday School Board

J. M. FROST, Secretary

Nashville, Tenn.

MARRIED.

McCarley-Teague.

In the beautiful home of Mr. and Mrs. W. M. Teague Sunday evening at 6:45 o'clock on December 25th, Miss Bettie May Teague and Dr. J. A. McCarley were united in marriage. The writer officiated.

W. E. FARR.

Smith-Mooney.

In the pastor's home on last Saturday afternoon at 3:30 p. m., Miss Blanche Mooney became the bride of Mr. T. A. Smith, the writer officiating.

W. E. FARR.

FIVE Fine Post Cards FREE

Send only 2c stamp and receive 5 colored Gold and Embossed Cards FREE to introduce post card offer.
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Special discount to readers of this publication.

OBITUARY.

Early on the morning of Dec. 23rd, the death angel visited the home of Brother and Sister Lane Burris and took their only little son, Marion Lane.

Weep not, father and mother, though it had been a sufferer during its short life, yet it has gone where there is no pain nor any death.

May the Lord bless and comfort you and help you to say that he cannot come to me, but we'll go to him.

A FRIEND AND BROTHER.

You Look Prematurely Old

Because of those ugly, grizzly gray hairs. Use "LA CREOLE" HAIR DRESSING. Price \$1.00, retail.

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S. B. CULPEPPER, President

Stricken.

"Oh, John," cried the farmer's wife, "I'm afraid I've taken that dread new disease!"

"What makes you think so, dear?" he asked, alarmed, gathering the little old woman into his arms and stroking the thinning hair as she sobbed out the story of her fears upon his broad shoulder.

"Well," she explained, "after I have gotten up, dressed myself, and washed the dishes, prepared the children for school, strained the new milk and set it away to cool, churned and worked the butter, swept and dusted, done the ironing, given the baby his bath, cooked dinner, and washed the dishes, undressed the children and put them to bed, and sat down for the evening, I am too tired to do my darning! I never used to feel so. It must be the hookworm."—Ex.

A COMMENDATION.

I am writing this to let the brethren over the State know that Rev. J. J. Walker will leave Shubuta the first of the New Year, and any church or churches that are looking out for a safe, and sound, conscientious pastor, will do well to correspond with him at Shubuta. He has done a great work at Shubuta for the past three years, and we regret very much to lose him from our Association. May the Lord greatly bless him wherever he goes.

R. J. O'BRYANT.

December 17, 1910.

Pray the largest prayers. You cannot think a prayer so large that God will not wish that you had made it larger. Pray not for crutches, but for wings! Do not pray that God will just keep you from breaking down, and somehow help you to stagger on through, but that you may be enthusiastically good, that you may shine with His light on other lives.—Phillip Brooks.

WOMAN'S HOME COMPANION FOR FEBRUARY.

Woman's Home Companion starts the new year with a continued story in which "votes for women" has a prominent place. This suffragette love story is entitled "In the Land of To-Morrow," by Maude Radford Warren, and, as you can imagine, is a distinct departure from the usual magazine story. Other fiction in this number includes "The Nine Brides," by Juliet Wilbor Thompkins, "Pierette and the Gray Monk," by Fannie Heaslip Lea, and Part Three of "The Admiral's Niece," a most delightful tale by Kate Douglas Wiggin and her collaborators.

Beginning with a New Year home-lovers all over the country make resolutions for improvement in the house. Fitting in nicely with such plans, the Woman's Home Companion offers articles on home decoration entitled "Furnishing the Small Library," "Bookcase and Magazine Stand," "Library Scarfs in Cross-Stitch," "The Business Side of a Country Home," "Patch-Work Quilts of a Hundred Years Ago," "Good Music for Everyone," etc.

For winter days and nights the following seem to hold valuable suggestions: "How to Use Your Public Library," "January Church Fetes," "Books to Read Aloud," "The Doctor's Page," "The Baby's Layette," "How to Make Sleds and Toboggans," "Wireless Telegraphy," "How to Make Croquettes."

Miss Gould's Fashion Department covers various points, including "The New Evening Cloak," "New Veils and Hatpins," "Underwear for the Young Folks," "The New Theater Bonnet," "The New Silver Bag," and many others.

For the younger readers, Rose O'Neill still keeps up her Kewpie fun, and "The Adventures of Jack and Betty" are always popular.



EUGENE ANDERSON, President Georgia-Alabama Business College, Macon, Ga., a Select Training School, limited to 200 students.

American National Bank, Macon, Ga., one of the largest and most powerful banks in the South, says:

"Mr. Anderson's well-established reputation for honesty, integrity and ability is sufficient to attract the best young people to him from every direction."

The college has a fund for training properly recommended students and letting them pay their tuition after going to work.

Free to Housekeepers

We have just discovered a preparation that removes Ink and Rust Stains from clothing, fine linen and cotton goods, table cloths, napkins and handkerchiefs, fine laces and lace curtains—easily, quickly and injures the fabric in no way. This wonderful preparation never fails, and is sent postpaid on receipt of 25c (stamps or silver).

ROBERT H. FLICK.

Hotchkiss, Colorado.

And so the third pumpkin was very, very happy, too, because he thought that the very best thing that a pumpkin could be was a pumpkin pie!—Little Folks.

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These four words form the foundation on which we propose to build our business. If such policy appeals to you, we want to send you our ONE PRICE SELLING PLAN, showing in plain figures just how pianos and organs can be sold without violating the principles that the four

words above signify. Our plan explains fully just why pianos have sold at such high prices in the past and just why the same pianos should sell at from One to Three Hundred Dollars less. If interested, write us a postal requesting us to mail our ONE PRICE SELLING PLAN.

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"GOOD MANNERS ARE MADE UP OF PETTY SACRIFICES."

"This was a dictum of Emerson's and it is well illustrated in table manners. Perhaps nowhere else do we see more examples of personal convenience being submitted to consideration for the sensibilities of others. It is certainly easier and more convenient to eat a chop or a chicken-wing by taking the bone in the hand and biting the meat from it than it is to cut the meat carefully in pieces of a suitable size and carry these to the mouth on the

fork. In like manner it is a simpler matter to lay your bread on the table, 'slather' the butter on it with your knife and then take mouthfuls from the whole slice than it is to break off and butter a bit at a time as you want it.

"Quiet eating might, it would seem, be taken for granted. Yet I know a family of charming girls who all eat noisily, apparently never thinking or never having been taught that one of the first essentials of table manners is to keep the lips closed while chewing."

PILES CURED AT HOME BY NEW ABSORPTION METHOD.

If you suffer from bleeding, itching, blind or protruding Piles, send me your address, and I will tell you how to cure yourself at home by the new absorption treatment; and will also send some of this home treatment free for trial with references from your own locality if requested. Immediate relief and permanent cure assured. Send no money, but tell others of this offer. Write today to Mrs. M. Summers, Box 232, South Bend, Ind.

Good News For The Deaf.

A celebrated New York Aurist has been selected to demonstrate to deaf people that deafness is a disease and can be cured rapidly and easily in your own home. He proposes to prove this fact by sending to any person having trouble with their ears a trial treatment of this new method absolutely free. We advise all people who have trouble with their ears to immediately address Dr. Edward Gardner, Suite No. 480, No. 49, West Thirty-third Street, New York City, and they will receive by return mail absolutely free a Trial Treatment.

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The famous Iron Age wheel hoes have made gardening a pleasure for thousands of people. More and better work can be accomplished with them in ten minutes than could be done in two hours with an old-fashioned hoe. Even women and boys

find the wheel hoe easy to operate. It saves time and labor, and insures bigger, better crops. It is an indispensable tool for people with a small garden, as well as for farmers, truckers and fruit growers.

Readers should write to the Bateman Mfg. Co., Grenloch, N. Y., for their Anniversary catalogue, describing all Iron Age tools—potato machinery, orchard tools, etc. Write to-day.